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War between Church and Theater, Traditions of Dramatic Impulses in Religion, Eastern Traditions and Western Development, and Traditions by Way of Ancient and Mediaeval Italy.

That much more attention than has yet been given it is due to the influence of the Eastern Empire upon the mediaeval literature of the West will be acknowledged by most readers. But a knowledge of Byzantine sources and contributions has been by no means easy to acquire, and to a volume like the present one turns with some eagerness of expectation. Unfortunately the result is disappointing. Had the author merely translated and organized the material of his main authority, Constantine Sathas, he would have performed a great service. But this book is hopelessly without organization. The first two chapters, though they bear different titles, contain much matter that might as well be in one as in the other, and the same lack of order and clear classification of facts makes the work throughout extremely hard to use. Chronology, so important in such a study as this, is often confused; while at other times it is left so vague that to make use of the material at all one must sit with a history of Byzantium open on the table. A writer who regards himself as a pioneer in such a field is hardly justified in assuming in his readers a familiarity with the exact chronology of all the eastern emperors.

But if the author is so learned in the Dark Ages that he forgets how ignorant the rest of the world is, no such impression of erudition is left by his treatment of the modern end of his subject. His eccentric choice of secondary authorities—Karl Pearson is his main authority on the German passion plays, and Warton on the history of English poetry—his naïveté in his handling of instances from the Shakespearean drama, his ignoring of the importance of the mediaeval drama in France, are only instances of the insufficiency of his equipment for the task he has set himself. As for the logic of the arguments by which he traces connection between his supposed Eastern sources and their Western derivation, the less said the better. The process usually consists in the construction of a precarious hypothesis as to the course by which Eastern influences *may* have come West, and the ignoring of other possible sources of the Western phenomena. Extreme examples of this may be found in his whole treatment of the plays of Roswitha, and in the leap from the Autolycus of the Graeco-Latin satyric drama to his namesake of Shakespeare's Winter's Tale.

It is in cases like this last where both reasoning and scholarship oftenest break down. A knowledge of Elizabethan literature would have given him an immediate parentage for Autolycus that must have

modified the whole argument. A later authority than Warton would have prevented him from discussing the sources of Guido delle Colonne while ignoring the work of Benoit de St. Mair. Even a meager knowledge of the methods of Lydgate would have prevented him from assuming that that poet's picture of Troy was due to his own learning.

But it is useless to multiply instances. The book may serve to call attention to the necessity for a substantial work on the same theme but by different methods. It may bring to the notice of scholars a fact here and there which may start fruitful investigation. But neither classical nor modern scholars need hope to find in it a safe guide through the difficult country it attempts to chart.

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W. A. NEILSON

The Mythology of Greece and Rome, presented with special reference to its influence on literature. By Arthur Fairbanks. New York: D. Appleton and Company (1907). Pp. xvii + 408. 138 illustrations.

There is probably no side of a classical training which assists more in the attainment of old-fashioned culture—that *rara avis*, according to some—than the study of the myths of Greece and Rome as seen in modern literature. And if these myths are first learned not only through ancient literature, but also through ancient art, then an additional field for mental cultivation is opened to the student. To guide the classical student in this course is the aim of this useful handbook. It presents a survey of the chief myths of the Greeks and Romans, arranged in two divisions: Part I. Myths of the Gods. This includes such sub-titles as The Gods in Homer, Gods of Human Life, Hades and the Realm of Souls, etc. Part II. Myths of Heroes. This division consists of Myths of Local Heroes, of Theseus, of the Argonautic Expedition, and the Legend of Troy.

In connection with each myth are given references to poets, ancient and modern, especially to Greek, Roman, and English poets, who refer to, or use, the story. In some cases the verses are quoted, in others the reference only is given. From a survey of this department, it is obvious that practically no English poet of any note can be intelligently read without frequent reference to classical mythology. The account of each myth is brief as becomes a handbook, but the clearness of the text, and the appropriateness of the illustrations can hardly be surpassed. It is apparently the purpose of the author to provide material by which the student may work up for himself any series of myths, and certain classifications to this end are made in the introduction.

There are in this book about 140 illustrations, and

of these 55 are reproductions of the designs of ancient vase-paintings (mostly Athenian) taken from a number of sources. There is probably no other book of this size where the reader can so well enjoy the study of these beautiful and suggestive works of art. For this alone Professor Fairbanks deserves the thanks of teachers and students in colleges and secondary schools. The book contains also many lists which should be helpful to students, e. g. the names and locations of the statues in antiquity of all the principal deities, the names and attributes of the Muses, the epithets of Apollo in his various aspects, etc.

The volume is well printed with variety of type, and concludes with a copious *Index Nominum* (for which a guide to pronunciation is provided), and with genealogical tables of the Olympian Gods, the Family of Inachus, and the Descendants of Hellen.

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THE AMERICAN PHILOLOGICAL ASSOCIATION

held an unusually successful meeting in conjunction with the Archaeological Institute of America, at the University of Chicago, Friday, Dec. 27, to Monday, Dec. 30th last. The programme suffered, indeed, by the sudden death of Prof. Warren, of Harvard, and by the absence of several others who were unable to attend the meeting. But the sessions of the two societies did not conflict, and some elements of confusion were thus eliminated. The papers ranged, as usual, over a wide field—metrical studies by Professors Shorey of Chicago and Fitz-Hugh of Virginia, grammatical researches by Professor Allen of Illinois University, Professor Harry of Cincinnati and Dr. Flickinger of the Northwestern University; discussions of Mss. from Egypt by Professors G. F. Moore of Harvard and Sanders of Michigan; critical notes by Professor Bonner of Michigan; on the theatre as a political factor at Rome in the time of the republic, by Professor Abbott of Chicago; on Chaucer's Knight, and possible sources of his adventures, by Professor Manly of Chicago; on stoning among Greeks and Romans, by Dr. Pease of Harvard; on Photius' criticism of the Attic Orators, by Professor Van Hook of Princeton.

The question of adopting a proposed form of constitution which would have established local sections, with biennial meetings of the general society, was discussed at length, but it was voted to retain the present organization.

A resolution was adopted expressing the interest of the Association in the endeavors to obtain uniform classical entrance requirements for college, with due announcement of the particular texts required for the next few years (as with the Rhodes examinations), but with increased emphasis upon translation at sight.

Professor Bennett of Cornell was elected President of the Association, which will probably hold its next meeting at Toronto.

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THE AMERICAN ARCHAEOLOGICAL ASSOCIATION

In the last days of December the Archaeological Institute of America and the American Philological Association, gathered in joint session at the University of Chicago, held one of the most interesting and enjoyable meetings of recent years. As might be expected, the majority of the members in attendance came from the institutions of the Middle West, though the parts of the country most remote from the place of meeting were not without representation, for Harvard, Yale, Princeton, Johns Hopkins, George Washington, Virginia and other Eastern universities sent delegations, and Prof. H. R. Fairclough of Leland Stanford brought greetings from the Philological Association and Archaeological Societies of the Pacific Coast. Several who had promised to take part in the programme were missed from the meeting, in particular Professor Minton Warren of Harvard, who died on November 26, and Professor Thomas D. Seymour of Yale, who was prevented from being present by serious illness, to which he has since succumbed. Appropriate resolutions were passed in both cases.

The meeting of Monday morning, December 30, gained especial interest from the presence of the well-known English archaeologist and explorer, Mr. D. G. Hogarth, who lectured on Early Temples of Ephesus. He has recently completed the exploration of the temple precinct of the Ephesian Artemis on behalf of the British Museum. Full details of this most interesting and important exploration will soon be accessible in Mr. Hogarth's book on the subject, which is now coming from the press¹.

At the same meeting Professor Henry N. Sanders of the University of Michigan described four Greek manuscripts of parts of the Bible, which were recently brought from Egypt by Mr. Charles L. Freer of Detroit. This discovery has been so widely reported in the daily press that it seems unnecessary to give a detailed account of it here. The manuscripts are undoubtedly genuine, of early date (fifth and sixth century), are carefully written in uncial characters, and furnish a text which critics must hereafter take into account. The chief interest at present centers around the new paragraph following Mark xvi.14, a part of which was translated by St. Jerome in the fourth century. It is not often that an American scholar has the opportunity to make the first report on a discovery of such value and general interest, and the final publication of the results of Professor Sanders' investigations will be eagerly awaited.

¹ For a summary of his lecture, see *The Classical Weekly*, p. 102.